

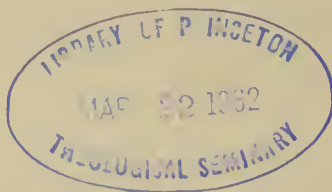
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1898



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No. 81.—NEW SERIES.]

SEPTEMBER, 1898.

[PRICE ONE PENNY.]

THE RESPONSIBILITIES OF A GREAT HERITAGE.

THERE can be no finality in mission work among the heathen as long as there are heathen in the world. There can be no fixed and impassable limit to the work and the expenditure of a missionary society as long as it continues to be a living force striving faithfully to fulfil its God-given commission. From the very beginning of the Society's history a Divine compulsion has urged it forward, and work has created work on an ever larger scale.

The Forward Movement was not a fanciful and arbitrary attempt to celebrate the Society's Centenary by the addition of 100 missionaries to the staff. The number was suggested by the fact that the Society was completing 100 years of labour—years crowded with evidences of God's blessing on humble faith and consecration, and rich in trophies of Divine grace gathered from many fields. The need of increase on a large scale had, however, long been apparent as the Directors obtained repeated evidence of the inadequacy of the missionary staff to cope with the demands of an ever-increasing work. It was felt that the occasional appointment of one or two additional missionaries in cases of extreme pressure did not in any sense meet the need, and that the whole field required substantial *seven years ago*, are pressing still. In some districts

and varied reinforcement, which could only be supplied by a bold resolve to make a large and definite addition to the staff. It was hoped that the deepened sense of gratitude to God and the enthusiasm for His work, created by the realisation of what He had done for the Society during the century, would be expressed in such gifts of workers and of money as would enable the Directors to send at least 100 additional missionaries into the field.

The interest which was awakened by this great effort was most gratifying. A large number of offers of service were received, and a stimulus was given to the Centenary fund which has yielded rich fruit. When the Directors, in 1894, determined to stop the Forward Movement, because the treasury was entirely exhausted, and heavy liabilities had been incurred, 64 of the promised 100 had been sent out. Since then, the friends of the Society have raised a Centenary fund of upwards of £100,000, which has sufficed to restore the reserves which had been expended, and to supply a long-needed fund for the erection of mission buildings. It is not surprising that, having been engaged in such a special effort, the ordinary income of the Society has not been appreciably increased. It was £116,000 in 1894; it has only risen to £117,000 now.

Meanwhile, however, the pressing claims of the Society's great work, which made the Forward Movement a neces-

the process of natural expansion has already absorbed the whole of the recent reinforcement, and the need of further help to overtake growing work seems as great as ever. In other parts, barriers which have long hindered the progress of the Gospel have been remarkably removed, and openings for work long waited for have come as a new call to service.

The Directors have refrained as long as they could from making any additional provision to meet these needs. They have tried reduction of grants; they have attempted to curtail work. The staff of missionaries has been so resolutely kept down that the number to-day is only *one* in advance of what it was four years ago. Now, however, they feel that the time has come when, without undertaking another Forward Movement of a definite kind, they must be prepared to move forward as the occasion arises.

The situation is a difficult one. It is quite evident that without a considerable increase in the Society's income no increase of the present expenditure can be undertaken, for already the income is short of the expenditure by several thousand pounds a year. It is equally evident that unless some advance is made serious responsibility will be incurred, and great opportunities of extending the Kingdom of our Lord Jesus Christ will be lost.

The present condition of China, resulting largely from recent political changes, is such as to create large hope, yet to cause grave concern. Greatly enlarged opportunities for preaching the Gospel and gathering converts into the Church of Christ demand an enlargement of the staff of missionary workers, while the new movements in many quarters in favour of Western education provide an entirely new and very important opening for the exercise of Christian influence and the spread of Christian Truth, which in that land of reverence for literature and learning will prove of the highest value. The success of the appeal for the establishment of a mission in the newly opened province of Hunan encourages the hope that many are having their serious attention drawn to the responsibilities of British Christians towards China in this hour of its awakening and of its cry for light.

The Society's mission in India, like its mission in China, is among so vast a population that the provision as yet made proves utterly inadequate, whenever in any district there is any general movement of interest and

inquiry. At present the indications of movement, not in one district only, or in connection with one form of work, but everywhere, are full of promise, and of course they voice a great cry of need for larger and more varied help; while the economic conditions of life in India have changed so materially as to make the cost of maintaining the Mission an anxious problem for coming days.

At this juncture the Directors have before them the reports of the Special Deputations which have recently visited some of the other fields of the Society's work. These reports are necessarily of a confidential nature, and cannot be published in full, but the conclusions arrived at, and which are supported with fulness and force of evidence, show that urgent as are the claims of India and China, the Society's responsibilities do not by any means end with those great countries.

The Report of the Deputation to New Guinea says:

"Although the whole of the southern coast-line of British New Guinea is generally regarded as included within the sphere of the Society's operations to the exclusion of all other Protestant missions, we desire to call the serious attention of the Board to the fact that the Society has as yet effectually occupied little more than half of this widely extended sphere of labour. The whole has been visited by the Society's missionaries, and many promises have been made that teachers should be sent to places and tribes visited during such journeys—promises which have not yet been fulfilled, in consequence of the lack of teachers and the lack of funds. In some cases the good faith of the Mission has been seriously injured among the natives, because such promises, more than once repeated, have not yet been fulfilled.

"Nor does this exhaust the Society's responsibilities for New Guinea. Important as it is that the coast should be fully occupied, *advance into the interior* seems now to have become a serious and pressing duty. Naturalists have been travelling in the country for years. Prospectors for gold are pushing in to the great Central Range by at least *three* routes, and others are making experiment of cultivation inland. The Roman Catholic Mission has boldly undertaken an inland district. Shall it be said that the London Missionary Society clings to the shore and abides by its ships? This Society is tacitly regarded by all other Protestant organisations as having undertaken the duty of evangelising New Guinea south of the great Central Mountain Range. Can it, without serious dereliction of duty, neglect the openings which are now being made? There is one district which appears to be singularly well adapted for the commencement of an inland mission. It is about forty miles from the coast inland from Vatorata, on Mount Douglas, at an elevation of about 4,000 feet above sea level. The Government have opened up a track. The tribes are reported to

be very friendly. A mission station would be the rallying point for a considerable population, and it would be a centre of light, order, and civilisation in a large region. Sir William Macgregor called our special attention to this place as the most suitable he knew for the commencement of work among the tribes of the interior, and begged in the interests of the people that the Society would occupy it without delay. Since we left, Dr. Lawes has reported that two prospecting parties have returned who went to the new gold-fields by this route, and who speak in warm terms of the character of the people and of the country. Mount Douglas would evidently be the most suitable place to choose for the commencement of inland work.

"We cannot conceal from ourselves the serious conviction that the Society is really at present only on the threshold of its appointed task in New Guinea, and that coming years will make much greater demands on the devotion and the self-sacrifice of those who have been called to occupy this great field. Yet we are assured by the history of the past that in proportion to the travail will be the triumph."

The visit of the Deputation to Madagascar was anxiously followed by multitudes, and the results of that visit in relieving the tension that existed by making it possible for the mission of the Society to be continued in the island was a signal evidence of the power of prayer. But the Society has new responsibilities in Madagascar commensurate with the greatness of the difficulties through which its mission has passed. These responsibilities must be faced with promptitude and thoroughness, or great and lasting injury may be done to the cause of Evangelical Christianity.

The mission has been contracted considerably from its former wide area, but this contraction will not release many of the missionaries for service elsewhere. The Report of the Deputation says :

"For years past the missionaries in Madagascar have represented to the Board the difficulty in which they were placed by the enormously rapid and exceptional development of their work. Each district had so many congregations and schools that it was impossible for the missionary to exercise such a supervision as he felt to be required, or to watch over the development of the Christian life of the people as closely and carefully as their circumstances demanded. The Directors have been unable to respond to the appeals for increased help, simply through limitation of power, the demands on the Society's resources from its many fields of work being greater than the funds at its disposal. The opportunity now presents itself of meeting the need by concentrating part at least of the forces hitherto employed in the larger area upon the work in the more contracted district."

Not only does it seem natural and necessary to use the present opportunity to provide more adequately for long-

standing needs, but the new political and social conditions prevailing in Madagascar make new demands of a serious character. A larger number of trained evangelists will be required ; larger provision will have to be made for the higher education of the young under Christian influences ; boarding schools will be a necessity, especially for girls ; and special provision will have to be made for teaching French.

"The present moment seems to offer an opportunity of establishing the work on a firm and permanent basis, and of making provision for the needs of the people in ways which may lay hold of them and bind them permanently to evangelical religion. But if the opportunity of the present moment is allowed to slip away, it will never be repeated. The struggle between Protestantism and Roman Catholicism promises to be a very determined one on the side of the Roman Catholic propaganda, and they will not spare men or means in carrying out their purposes. The Society occupies a position now which if promptly and wisely strengthened and secured will be impregnable, and will enable it to carry on the great work with which it has been entrusted by Christ with a new and larger success. But if there is any slackness in meeting the pressing needs of the times, the very existence of the Mission as a spiritual power will soon be imperilled."

Finally, in South Africa great and sweeping changes, political and economic, have recently taken place which have entirely disturbed the old conditions of life among the native communities, and which demand from the Christian friends of the coloured races new forms of effort and enlarged attention to old methods of work. The long-talked of Central School in Bechwanaland ; the development of the Industrial Mission in Matebeleland ; fresh provision for the secondary education of the children of Christian coloured people connected with the Mission churches in the Cape Colony, and further provision for the training of native evangelists to work among the natives of the Cape Colony and of Bechwanaland, are matters which cannot be longer put aside without serious neglect of duty and injury to the best and highest interests of the people.

It will easily be seen that the supply of these various needs will involve in the aggregate a considerable addition to the Society's present expenditure. If, however, the condition of the work really requires it, duty to Christ will demand the outlay, and Christian love will find the means of providing for it. The Society has never yet made a statement of real needs without finding generous help. An appeal will shortly be issued by the Directors asking for such an increase of funds as will enable them to meet the enlarged responsibilities which the labours of the missionaries, the prayers of thousands of devout hearts, and the blessing of God have created. Can there be a doubt what the answer to that appeal will be ?

R. WARDLAW THOMPSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, July 26th, 1898.—Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 72.

The Foreign Secretary introduced Mr. J. D. Liddell, appointed to the Mongolian Mission, and Miss Harré, appointed to take up Miss Roberts' work at Chi Chou upon the marriage of the latter to Mr. Grant. Mr. Thompson also bespoke the sympathy of the Board for the bereaved friends of the late Mr. Gilmour's elder son, James—a medical student, who had hoped to become a missionary and to follow in his father's footsteps—who met with a fatal accident when walking along the cliffs with his uncle and brother in North Ireland on July 10th. He was in his twenty-second year.—Special prayer was offered by the Rev. W. B. Selbie, M.A.—The new missionaries briefly addressed the Board.—The Home Secretary proposed that a resolution of condolence should be sent by the Board to the family of the Rev. Edward White, who had been called home very suddenly on the preceding night, and that a deputation should attend the funeral. Mr. Johnson spoke of the very great loss the Society had sustained by Mr. White's death. He was a dear and beloved friend to many present. His kindness and his sincere devotion to the Master into whose presence he had now been called must have impressed everyone who had been brought into contact with him.—Mr. Albert Spicer, M.P., in seconding the resolution, remarked that one never went to see Mr. White in his retirement at Mill Hill without feeling how thoroughly and deeply he was interested in everything connected with the missionary cause.—The resolution, which was passed by the Directors rising from their seats, was as follows:—

“That the Directors have received with a deep sense of loss the news of the sudden death of their dear and honoured friend, the Rev. Edward White, for many years a member of the Board, and desire to place on record their warm tribute to the sincerity and earnestness of his long-continued labours, and their devout thankfulness for the unflinching geniality and large-hearted enthusiasm with which he supported the cause of foreign missions. They give God thanks for enabling His servant to bear so long and bright a testimony to the power and beauty of the Gospel, and, with profound sympathy, affectionately commend his widow and bereaved family to the loving care and sustaining consolation of the all-gracious heavenly Father.”

Miss Livens was elected a Director, representing the Leicester and Rutland County Union, in place of her late father.

The following important resolution was passed:—

“That, having considered the report of the Special Committee on the needs of the various fields, the Board recognises that the time has come when, without attempting to enter upon any definite forward policy, the resolutions of May 7th, 1894, should no longer be regarded as restricting the action of the Directors in cases where the Board may find it necessary to make any increase in the staff of missionaries, or to enter upon any expansion of the Society's work. It is, therefore, resolved that the aforementioned resolutions shall not henceforth be regarded as binding upon the Board in the sense of preventing them from making such necessary additions to the Society's staff of missionaries—or such necessary alterations or extensions in form of work—as may from time to time be required to meet the needs of the missions.”

At a previous meeting (April 26th) the Board had had before it the question of how best to deal with the greatly increased work and responsibility which the recent enlargements of the Society's operations have brought to the Foreign Office, and resolved to make arrangements to meet what was felt to be a

very pressing need. The precise form in which this should be done was reserved, however, for further consideration; and it was not until the meeting whose proceedings are now chronicled that this was determined. The following recommendations of the Funds and Agency Committee, which had given the matter prolonged and most careful consideration, were adopted:—

- (a) That in order more thoroughly to overtake the already enlarged and still expanding foreign work of the Society, and, above all, to secure more regular and extensive personal correspondence with individual missionaries, in addition to the more formal communications to District Committees—a task entirely beyond the power of a single Foreign Secretary—the time has arrived when, in the interests of the Society's work, it is desirable to have two joint Foreign Secretaries, senior and junior.
- (b) That the Senior Secretary should have a general responsibility for the care of all the fields of the Society's work, but should actually administer in detail only four of the six—say India, Africa, the South Seas, and New Guinea.
- (c) That the Junior Foreign Secretary should, in consultation with his colleague, administer in detail the fields of China and Madagascar, and also be responsible for the purely business work of the Foreign Office—arrangements for shipping of goods and passages of missionaries, preparation of annual warrants, money advices abroad, missionaries' personal accounts, and particularly the special contributions for the support of native workers, hospitals, or schools—one of the clerks of the Foreign Office being definitely told off for this business work under the direction of the Junior Foreign Secretary.
- (d) That the office of Editorial Secretary should for the present be discontinued, and the work done by that office of the Society divided; the preparation of the Society's literature and publication of books for the mission-field being entrusted to an Editor, with such assistance as he may require, and the issue and forwarding side of the work being managed by a clerk; both Editor and Managing Clerk being under the general direction of the Junior Foreign Secretary.

Further, the Board appointed the Rev. George Cousins, previously Editorial Secretary and Assistant Foreign Secretary, to be joint Foreign Secretary with the Rev. R. Wardlaw Thompson; and adopted other recommendations of the Committee in accordance with the foregoing general conclusions.

ALL DAY WOMEN'S PRAYER MEETING — PRELIMINARY NOTICE.—This meeting has been arranged for Thursday, November 17th, ten to three o'clock. Full particulars will be given later.

THE English Wesleyans of Wuchang report that “the most astonishing increase has taken place in the region through which the River Han flows. At Tsaitien and Kao-chia-tai the work has been carried on by native colporteurs, supported by a grant from the Upper Canada Religious Tract Society. Six miles above the latter village a work has sprung up in a town notorious in times past for its utter indifference to the missionaries who from time to time visited it. There are now three centres where weekly services are held, where twelve months ago there were no signs of a movement towards Christianity. Instead of a weakling church of a dozen members, contributing practically nothing to the church expenses, we have now sixty or seventy baptized members. There are as many on trial, and the local expenses are very largely met by local contributions.”

THE WALFORD HART MEMORIAL COLLEGE.

London Mission, Tientsin,
 May 16th, 1898.

DEAR MR. COUSINS,—At last I am able to send you a few photographs, and with them a short description of the Walford Hart Memorial College. You will recognise

and coolies of all sorts; while Mr. Bryson, who seems so peacefully to be coming out from our compound, has really only just succeeded in keeping at bay another host which is waiting impatiently to press on its way to the native city, two miles away. Very worthily does Mr. Bryson stand there after his many months of hard work spent in looking after the building of his College, in making a very portfolio



FRONT VIEW ON THE TAKU ROAD.

the view of the front of the building, as a photograph has already appeared in the *CHRONICLE* showing the College as it was shortly before completion. The view I now send is perhaps a truer picture than the earlier one I refer to, inasmuch as it shows our surroundings, and especially the Taku Road, which, I may say, is never so quiet and free from crowds as the picture seems to show. For I am at the further end endeavouring to keep back barrows and carts

of detail drawings of every corner and cornice in the place, and in endeavouring to get true and accurate work out of Chinese labourers. A real monument the building is of his skill, his patience, and his untiring energy.

A glance at the front view, before we pass on, will give a general idea of the various parts. The projecting wing above the barrow and the ricksha is not, strictly speaking, a part of the Theological Institute proper. While it forms

the entrance for the students to the College, it is in itself really the first part of the boarding-school, which we hope to see built before long. This wing has been built with funds put at our disposal by Rev. J. Lees. The rest forms a part of the Theological Institute, the main entrance to



VIEW OF THE ENTRANCE HALL, SHOWING THE STAIRCASE, CHAPEL, AND MUSEUM.

which is immediately below the oriel window. To the right can be seen the students' common room and reading-room below, and the main classroom above, with its high pointed window. In a minute or two we shall find the men at work in this room. To the left of the tower is the College chapel or large lecture hall, for we expect to use this hall for both purposes; our hope being that not a few of the crowds of Chinese who pass along this Taku Road may in time be drawn into this Institute, which they cannot help noticing as they pass, and may learn to look upon it as a centre of enlightenment, but, above all, as a real spiritual blessing. It is with this hope that the College has been built.

But we are lingering outside. The main door under the oriel introduces us to the entrance hall and its successive landings. In the photograph, Dr. Smith, who has just come up the staircase, is standing on the first landing on his way to the chapel, the door of which stands open. Above him, on the second landing, is seen the entrance to the gallery of the chapel—for we boast of a gallery—and from thence ascends the staircase to the highest room in the tower—namely, the museum—the balcony in which is just visible. I should like you to be able to picture to yourselves our College chapel, a part of which is seen in this view. The photograph I send was not an easy one to take, nor was it a first attempt. Such as it is, I think it will convey a

fairly good idea of the room. In planning it I tried to reproduce some features of my old college chapel, St. John's College, Cambridge. For lectures the hall would naturally be differently seated. Above the nearest of the seats is the gallery, which may not be in perfectly good architectural taste, but will, we hope, prove of good service. To our great joy we are able to do away with a regiment of lamps and use gas as our illuminant. If some kind friend of the L.M.S. would send out, for use at the lectures I have referred to, a good biennial limelight lantern, this supply of gas would come to be of double advantage. Indeed, I feel so hopeful about this that I have prepared the gas connection in faith.

But, as the men are still in their classroom, we must not linger in this hall—may I not call it this House of God? For already souls have been blessed here, and already has the Holy Spirit come down in power upon those meeting here. The building has been consecrated indeed!

Here is our classroom and here are the students at work taking down notes from the lecturer, the Rev. A. King, who has for so long done such persevering and patient work in the Theological Institute. Our walls are not as well furnished as we hope to have them soon. Still, if a few good maps or plans in relief found their way from England to Tientsin, we would welcome their arrival and "hang" them well. The students are a little crowded on the nearer seats, but sometimes even college lecturers have to yield to photographers when students have to suit the requirements of the camera.



COLLEGE CHAPEL OR LECTURE HALL.

Opening out from this classroom is a laboratory, fully fitted up but waiting for the apparatus which I hope someone will send out. There is one room which I have not yet



CLASS ROOM.

had photographed, for the photograph might too much show up the poverty of the land. I mean the highest room in the tower—the museum. True it is that a beautiful



A CORNER OF THE STUDENTS' COURT.

telescope, already sent to us, would stand out clear and bold, alone in its grandeur; but I would rather wait till the cases are stocked, the cupboards furnished, and instruments—astronomical, electrical, and otherwise—are scattered in rich profusion. I have a few such objects, which I brought out myself, but far too few; and now that China is beginning to awaken, much interest can be aroused, and not a little hold be gained on otherwise unapproachable people, by the use of apparatus of all kinds. A large orrery, working models of steam or gas engines, telephonic and telegraphic instruments, X-ray apparatus, specimens of stuffed birds and beasts common to the home country, models and illustrations of home manufactures and industries, besides many other objects which readily would occur to the mind, would be of incalculable service just now, not only for the work of the College, but for the broader enterprise of trying to reach those as yet beyond our reach. Forgive me, Mr. Editor, if not having been properly trained to the art of writing begging letters I do so not wisely or well, throwing out hints which are too obscure, or making appeals which are too apathetic and indistinct.

Our round of the College is not yet quite complete, for we have only glanced at the public rooms. The students' court is of quite a different character. We show a corner of it in this photograph. There are rooms for twenty-four students, furnished with all the simple furniture which they use—a brick bed with its fire-flue, table, stools, and bookshelves. These rooms are on the ground floor, and are protected by a verandah which connects them all. The two

windows on the left belong to the dining-room. The students' rooms extend on both sides beyond the limits of the picture; and around the court it will be possible, as soon as they are needed, to build more rooms, so as to increase the accommodation to between fifty and sixty. May that day of greater things be soon at hand!

We will spare our friends further visits to other parts of the building—the new boarding-school wing, which is, however, worthy of a visit; the servants' and kitchen departments, which may be left to be imagined—and we must hasten back to the main door under the tower, where the students have gathered since we left them, and have been joined by a few "old boys."

We should have been glad if Mr. Lees could have also been there, for he could tell of the old days when he first began the work in the way in which all such enterprises should begin—namely, quietly and by degrees, going on from small to greater, and laying foundations for others hereafter to build upon. He could have told you more than I can about the students, old and present, but, unfortunately, an accident has lately made him unable to do full work, and he has been obliged to recruit his strength at Pei Tai Ho.



GROUP OF STUDENTS.

Here, however, are the students. The four sitting down are old students of the Institute. Beginning at the left, we

find Mr. Yang, who is now the evangelist at the Ma Chia K'ou Church; next Mr. Liu, evangelist in the city; Mr. Ts'ui, one of Mr. Hopkyn Rees' valued helpers; and lastly, Mr. Ch'en, the evangelist in the Tientsin Hospital. Standing furthest on the left is another old student, named Li, working at Liu Lu, in the country district. Standing next to him is Mr. Wan, who has just finished his course, and is appointed to Tung An. Then, missing a student holding a fan, come in order three students named Teng, Li, and Ch'in, who are also leaving, being appointed to the Yensan district. The rest are students going through their course, and coming from different parts of the field; one, the highest up on the right, coming from Gilmour's station, the distant Ch'ao Yang.

And here we must leave them—those who are starting on their life's work, and those who are still preparing—knowing that He who has begun a good work in them, and has so richly been blessing them during this last month, will perform it until the day of Jesus Christ.—Very sincerely yours,
S. LAVINGTON HART.



FROM THE SECRETARY OF THE WATCHERS' BAND.

A CONFERENCE of Watchers' Band Secretaries will be held on Thursday, September 15th, in the Board Room of the Mission House. From three to four o'clock there will be a meeting for prayer and praise, followed by tea. The Conference will commence at 4.20, and will be presided over by F. H. Hawkins, Esq., LL.B. (Chairman of the Board). Fifteen minutes' papers will be read by Miss Monement, of Norwich, on "Our Aggressive Work"; by Miss Massey, of Manchester, on "Secretarial Difficulties, and How to Meet Them"; and by Miss Rosalie Wilson, of Sheffield, on "The Work of a District Secretary: How can it be Developed?"

WE are most anxious that this Conference shall prove a success in the best sense of the word, and that we all may get help and stimulus from it. Any suggestions sent in writing by Watchers will be gladly received and carefully considered. Will members of the Band please pray earnestly that God's blessing may be abundantly realised in this important meeting?

A WATCHERS' BAND MEETING will be held in Halifax on Tuesday afternoon, October 11th, during the Congregational Union meetings. Dr. Horton has kindly promised to take the chair, and addresses will be delivered by Professor Elkanah Armitage, Rev. R. Wardlaw Thompson, and a lady missionary.

SOMETIME last year Mr. Liddiard conceived the idea of issuing a photographic album of L.M.S. missionaries at the cost of a few pence. I believe he wrote to all our representatives in the field, asking them for their portraits. As they did not all respond, the matter was allowed to drop for a time. The Committee now deem it desirable to try and complete this portrait gallery, and if this note should meet the eye of any missionaries who have not already complied with Mr. Liddiard's request, will they kindly do so at their earliest convenience?

JESSIE M. BALGARNIE.



A CORRESPONDENT writes: "While recently visiting an old friend who is closing a busy life in the quiet of the almshouses here, I found her as enthusiastic as ever on behalf of the L.M.S. As usual, we discussed the month's CHRONICLE, and I found she was deeply interested in the appeal for two men for Hunan. At the close of my visit she asked me to send you the enclosed promise of 5s. per annum for five years. The first instalment she has earned by scrubbing and cleaning. With a wise forethought she has asked me to arrange that in the case of her death before the five years have elapsed, any outstanding instalments shall be paid out of her little estate. I think no more generous and willing gift will be sent to you than this, no gift that will more gladden the Master's heart; and I venture to send you these particulars in the hope that they may stir some other hearts."

THE Congregational Church, Spicer Street, St. Albans, has recently established an L.M.S. Auxiliary. Substituting a missionary meeting for their usual week-night service, one of their number, who has the missionary cause much at heart, brought the claims of the Society before those present. The matter was taken up at the following church meeting, when a missionary committee of thirteen members was elected—two of whom represent the Christian Endeavour Society and two the Sunday-school—and a president (the pastor), a treasurer, and a secretary were appointed. Regular meetings have been arranged for, and steps taken towards the formation of a branch of the Watchers' Band, and also for obtaining subscribers for the Society's periodical literature. Why should not every Congregational Church throughout the country have such an auxiliary, so as to keep the Society's work constantly before the people, and not restrict this to a single meeting in the year when the anniversary comes round?

WE are happy to inform our readers that the recent marriage of Miss Frances L. Evans, the hon. secretary of the Missionaries' Literature Association, to Dr. F. W. Cock, of Bayswater, will not necessitate any change in the secretaryship. Mrs. Cock still intends to carry on the useful work she has so pleasantly and ably managed in the past, and will be glad to receive communications either from missionaries desirous of obtaining magazines, or from friends at home who are prepared to send them. All letters respecting the Literature Association should henceforth be addressed to Mrs. Cock, 1, Porchester House, Porchester Square, W.

OUR MISSIONARY DISTRICTS.

BANGALORE.

BY REV. T. E. SLATER.

THE city of Bangalore, situated on a plateau 3,000 feet above sea level, which gives it a salubrious climate, has a population of nearly 180,000. It forms, practically, two towns—the Petta, or Native portion, which is densely populated and lies to the west, and the Civil and Military Station, or Cantonment, on the east. It is one of the largest military stations in India, and has always a strong garrison of British and Native troops. Kanarese is the language of the province, but Telugu and Hindustani, as well as Tamil, are spoken, while a large number understand English. Bangalore would seem to be a famous place for litigation, judging from the numerous courts of justice and the swarms of Hindu and a few Parsee pleaders. There is a large Eurasian population, for the most part Roman Catholic, many of whom are very poor. The Roman Catholic position in Bangalore is very strong, and churches, convents, colleges, and hospitals abound. It is well off, too, for Protestant places of worship. There are two Church of England military churches, and three others for the civil population, a Scotch Kirk, two Wesleyan English churches, two Baptist, and one Episcopal Methodist.

There are working in Bangalore among the Native population, besides our own Society, the Wesleyan, Lutheran, S.P.G., Canadian Baptist, and Episcopal Methodist, also a branch of the Church of England Zenana Mission, which has a recently established Gosha Hospital for Native women. Missionary comity is happily observed in India to a considerable extent. Missionary conferences exist in the larger cities, and in Bangalore, once a month, members of the several missions, foreign and native, with their wives, numbering in all about fifty, meet together at one another's houses for social intercourse, prayer, and conference on their common work. Following on these lines, a Native Christian Association likewise exists for the union and edification of all sections of the Native Church.

The L.M.S. began work in Bangalore in 1820, and at the present time is actively carrying on various departments of missionary effort adapted to the different phases of Hindu society.

There is first of all evangelistic work in the vernacular—in Kanarese and Tamil—to reach the masses of the people in the city and the surrounding villages, though there is no missionary specially set apart, as there should be, for this service. It is undertaken by evangelists and the theological students of the Seminary. There is the oversight of two Native churches—Kanarese in the Petta and Tamil in the Cantonment, each of which has its own Native pastor—and the guidance of the Christian community, numbering, perhaps, 500—a comparatively small number after the labour of some fifty years. But a severely conservative Native

State, with a Hindn Government, is not a likely soil for the growth of Christianity.

Education, however, elementary and higher, whether prosecuted by the State or by missionary societies or by private native enterprise, is diligently fostered by the Mysore Government; and so we have a large Anglo-Vernacular High School for Boys, to reach the middle and upper classes, and numbering over 700 pupils, in which an education in English is given up to the matriculation standard of the Madras University. The flourishing condition of this school is mainly due to Mr. Walton, aided by efficient Hindn and Christian head masters. Just now it is under the management of Mr. Rice. The Bible is taught daily in all the classes, and its truths are enforced upon the youthful mind.

Then we have a Theological Seminary, under the charge of Mr. Joss, for the training also in English—though vernacular studies are included—of a band of Native preachers of a higher grade, who preach afterwards in the vernacular. These young men are selected by the missionaries of our several stations and recommended to the South India District Committee for admission to the Seminary. Their course of study covers four years. The number of students at present is small—not more than a dozen in attendance. Yet, if India is to be won to Christ, it must be mainly through her own sons; and among these we greatly need in our work, and ought to be prepared to adequately maintain, a higher class of agents still—men of wider culture as well as of deeper spiritual power—if they are to keep abreast of the progressive condition of the country.

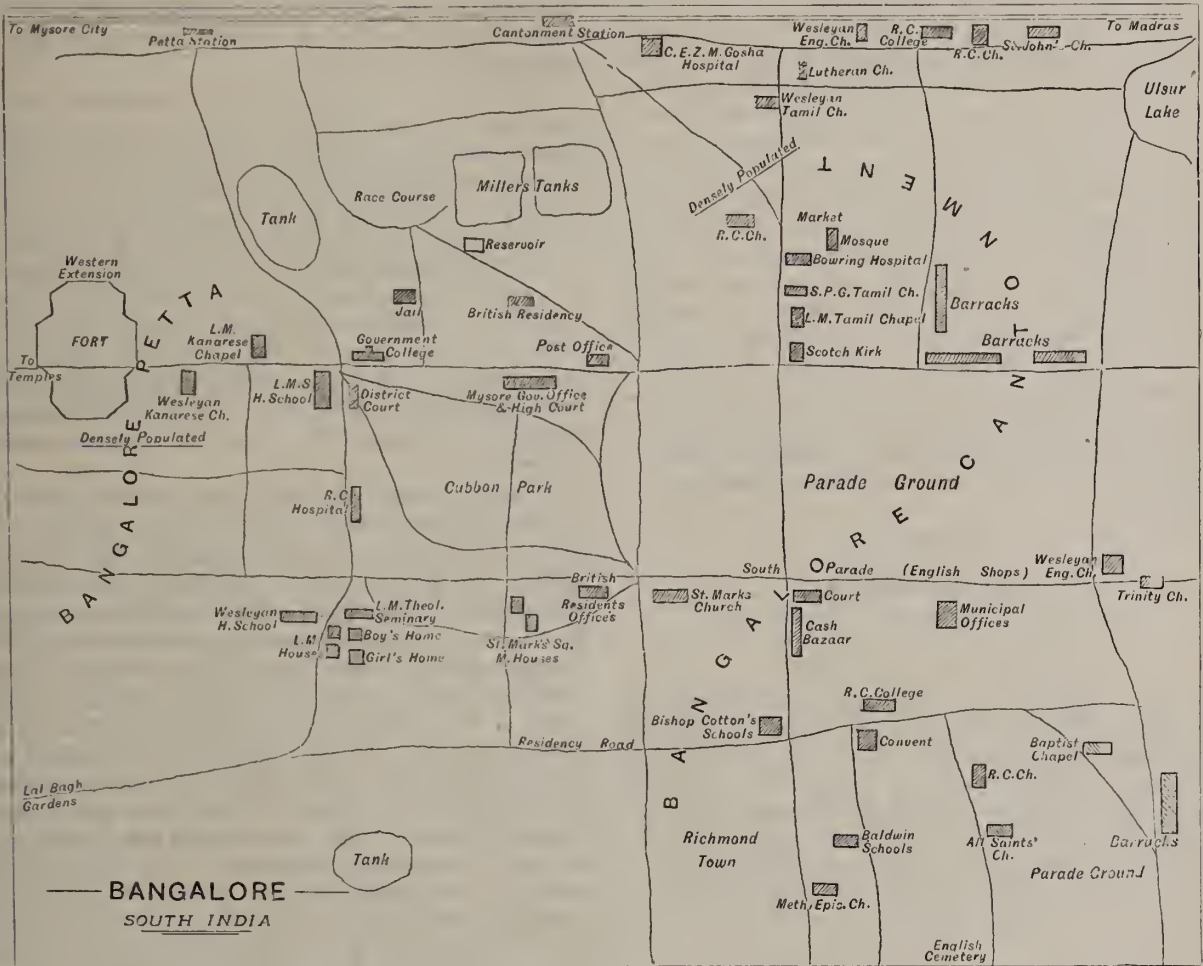
An excellent Boarding Home of long standing, for the physical and spiritual care and training of Native Christian girls, situated in one of the mission compounds, together with several efficient vernacular schools in the Petta, attended by hundreds of respectable Hindn girls, are under the superintendence of Miss Müller—our one lady missionary in Bangalore—assisted by the Misses Haines, and Miss Coles, a voluntary worker. There is also a Boys' Home, which has nourished and equipped several "waifs and strays," and in which Mr. and Mrs. Lawrence took much interest. A new Girls' School of a superior kind, which promises well, was commenced last year in the Cantonment by Mrs. Joss, who devotes much of her time to it.

Active Zenana work in the Petta is carried on by Miss B. Haines, while a similar work on the Cantonment side has been under the superintendence of Mrs. Slater, with five Native Christian teachers. Since our departure to England, and the arrival of Mr. Bacon in Bangalore, who was appointed, on the death of Mr. Lewis, chief reviser of the Telugu Scriptures, this work among the women has been undertaken by Mrs. Bacon.

To myself, for the past fifteen years, a special work among the educated classes has been assigned—students who have

had an English education, and older men in Government and other service, who are becoming the social, political, and religious leaders of the day. Lectures, discussions, classes for the study of the Bible and Christian books, visits to Hindu homes, and occasional literary work, are the chief methods employed for reaching this community. In our large lecture hall in the Petta, on alternate Sunday evenings for the greater part of the year, Christian lectures on comparative religion and kindred subjects are delivered by

fraternise enough, do not know one another intimately; and more can be done by sympathy and kindness than by any other means. Work of this nature needs to be multiplied throughout the country. Just now a wave of restlessness and Hindu religious revival—a Renaissance period—is passing over India; while Native social reform, on Christian lines, is the order of the day. The Arya Samaj and the Brahma Samaj—both theistic movements—are represented in Bangalore; and theosophy of late has had a strong branch there. There



different missionaries, which hundreds of attentive listeners will eagerly attend, and at which, as a rule, some leading Hindu gentleman presides. On more than one occasion the Dewan of Mysore has himself presided, and spoken appreciatively of Christian Missions and of Christianity. It is something to have established a friendly footing with such men. Visits are paid to other stations and similar lectures given. Sometimes, by way of breaking down racial barriers, a social gathering of Indian and European friends takes place at my house. Europeans and Indians do not

has been a good deal of active opposition to the Gospel. Mrs. Annie Besant has frequently lectured to admiring and enthusiastic crowds, listening to her flattering expositions of their own religion. Dr. Barrows, of Chicago, has followed her, in connection with the American Haskell Lectureship for India; and now Dr. Fairbairn, of Oxford, is eagerly looked for at the close of the year. This is the set time for putting the Christian leaven in, and grave will be our responsibility if we neglect to do it.

The L.M.S. has thus a many-sided work going on in

Bag lore. Almost every department is represented except medical and industrial. And it is not so much change of method as enlargement of method, on all sides, and in all departments, which is so urgently demanded. Among our chief needs is a Tamil missionary for organised work in the Cantonment, and a well-selected man for special work among enlightened Mohammedans. One great weakness of our Indian Missions is the omission to reach this interesting and—politically viewed—important class of the community.

In the Province of Mysore generally, though no one of its districts is wholly unoccupied, no work is being done among Mohammedans, Jains, and Parsees, and there are no converts from these classes. There is abundant scope for itinerant medical missionaries. The Wesleyans and ourselves pretty well divide the country, but there is only one missionary to about 250,000, and in order to set one in each taluk, over fifty more are wanted. The population of the Bangalore district, not including the city, is about 803,000. The itinerating work of the Mission covers an area of 4,000 square miles, and in recent years has been vigorously pursued by Messrs. Rice, Lawrence, Cairns, and Hickling. The out-station of Chik Ballapur, forty miles north of Bangalore, became a mission settlement in 1890, with a workable area of 1,500 square miles, containing seven good-sized towns and 1,400 villages, and a total population of 271,000. It is a centre of strong religious prejudice and opposition.



ANTSIHANAKA.

THE REBELLION, AND AFTER IT.

BY THE REV. J. PEARSE.

AS many readers of the CHRONICLE know already, the Franco-Malagasy war was unfortunately followed by a formidable rebellion on the part of some of the native tribes, and this again caused a severe famine in certain regions of the island. One of the regions directly and seriously affected both by the rebellion and the famine was the Antsihanaka Province, which we are now visiting, and where we find many evidences of the late disturbances, and hear many sad stories of the cruel work which was done by the rebels.

The Sihanaka were robbed of large herds of cattle, and of their flocks of geese and other poultry, and also of abundant stores of rice; many among them who were at one time affluent have been reduced to poverty, and are to-day bearing heavy burdens of trouble and sorrow on account of their heavy losses, and consequent changed circumstances. It must have been a trying time for the poor people. "Oh! our fears and the straits to which we were put." "Oh! the bitterness of those days." "Oh! the sorrows which we experienced." "Oh! the tears that we shed." "Oh! our distress in our hiding-places in the forest and in the

swamps." Such are some of the mournful expressions which have been poured into our ears. "Out of a thousand oxen I haven't a single hoof left," was the lamentation of one Sihanaka who visited us; and that was, by no means, a singular experience. The encouraging and promising work of the L.M.S., which was being carried on in the province under the united superintendence of Dr. and Mrs. Mackay, Rev. A. W. Wilson, Mr. Green and Miss Foxall, received a very severe shock and is at the present time in a lamentably weak and ruined condition; not, however, so weak or utterly ruined as to preclude all hope of its revival and reconstruction.

The leaders of the rebellion, with a considerable band of followers, appeared from the W. and N.W. of the Lake Alaotra, and on their arrival at Imerimandroso—the now vacant and partially-destroyed Mission station—they demanded the immediate and uncompromising allegiance of all who had not fled before them. Within a few yards of where I am writing, the rebels gathered the people together and made a proclamation. A letter, purporting to come from Ranavalona III., the then Queen, was shown and read, calling upon the people to rally around her standard and fight for the rescue of the country from those into whose hands it had fallen. That this letter was unhesitatingly a forgery is the expressed conviction of intelligent natives who saw it.

To overturn and exterminate to the very roots all Christian and educational work was an object of the rebellion, as well as to oppose the French occupation. The reason of this is probably to be traced to the deep conviction which possessed the minds of the rebel leaders, that religious teaching and secular education had been used to blind the Malagasy to the ulterior designs of the "Vazaha" (Europeans), and have given them a basis for the operations which ended in the conquest and occupation of the island. On this account, all pastors, evangelists, and teachers, and others prominently connected with the churches and schools, were singled out as objects of direct attack and violence; and all buildings used for public worship and teaching were marked for assault and destruction. The cruel work was carried out with diabolical zeal and fury. The pastors, evangelists and teachers had to flee for their lives; those who, unfortunately, did not manage to get away in time were robbed of all they possessed, and brutally treated. Every building in the Antsihanaka Province which had been erected and used as a church or school (with the exception of the schoolhouse at Ambatondrazaka), was either damaged, demolished, or burned. I stood the other day within the ruined walls of what was the L.M.S. church at Tsarahonana. It was a heart-breaking sight. With care and skill, and at a considerable outlay of money, this church had been completed, just before the outbreak of the rebellion, by the native Christians, generously assisted and wisely superintended by the missionaries at the station. On the appear-

ance of the rebel bands, it was attacked. The roof was torn off and the framework demolished, the doors were wrenched from their hinges and broken, the glass windows were pulled down and shattered into fragments, the bell was thrown from its stand, cracked and rendered useless. Nothing is now to be seen of the building but parts of the ruined brick walls. Under the threat of being immediately shot, some of the very people who had joined in the erection of this church were forced by the infuriated rebels to carry out the work of ruthless destruction.

To avoid suspicion, the former scholars in the L.M.S. schools, and many of the adult members of our churches and congregations, either carefully hid away, or destroyed, or burned their slates, pencils, school books, Testaments, and Bibles, and of all such things there is to-day a great dearth in this district. Again and again we have inquired of the many young people we are pleased to find here who can read exceeding well, and who, when in our schools, had copies of the Word of God: "Have you a Bible? Where is your New Testament?" and we have been answered: "We had to destroy them; our lives depended on our doing so."

The leaders of the rebellion were thoroughly heathen at heart, and they were urged forward in their evil course by the confidence they placed in their superstitions, their charms, and their gods, to secure for them the success of their designs; and they were, perhaps, quite as anxious to revive the almost decayed reign of superstition and idolatry as to restore the independence of their country. They bedecked their own persons with various and numerous charms, and imperatively commanded their followers to imitate their example. Just to the east of the native house which we have made our temporary home, there still stands in the open thoroughfare the god they set up in this village, and to which, in the spirit of Nebuchadnezzar of old, they demanded that universal homage should be paid. Around this the crowd assembled, and while shouting vociferously, singing frantically, and dancing in perfect frenzy, they made their vows and declaimed concerning their designs. One mourns over the awful darkness which enshrouded the native mind that to such an object as this god the smallest amount of even respect could have been shown. There is nothing whatever attractive about it, or calculated to inspire feelings of admiration, veneration, confidence, or fear. It consists simply of a young tree brought from the near forest, with a small stockade of short poles around it, on the points of which the heads of two oxen were impaled, after the animals had been slain on the spot in sacrifice. To this god, so obviously the "work of men's hands" (and rude hands, too), the poor people addressed themselves in such words as the following: "Great calamity has overtaken our land. Thou wilt save us from the bullets. Thou wilt protect us from the spears." This god is still intact, but the tree is dead, and the skulls of the oxen have become bleached by the tropical sun and exposure to the wind and rain.

Notwithstanding the unhesitating steps and the fanatical boldness with which the rebel bands moved forward towards Ambatondrazaka, the capital of the province, their gods proved to be neither "gods of the hills" nor "gods of the valleys," and their easy defeat with considerable loss and the manner in which they were completely routed by a very small number of French troops has had the opposite effect to that which was desired and sought after. Instead of the ancient superstitious customs and the old idolatry being revived and re-established, I am assured that the confidence of the Sihanaka in such vanities has been greatly shaken, and more than ever before they are feeling after the living and true God. "If our gods could have done anything, they had their opportunity, but they proved absolutely impotent either to help or to defend us," is a remark which has been made to us more than once during this visit.

On account of the wholesale destruction by the rebels of the churches in this province, there has been very little opportunity during the past two years for the native Christians in Antsihanaka to gather together for public worship on the Lord's Day, but we are pleased to find that the teachings from the Word of God, circulated among them before the rebellion, have not been forgotten, and that the labours of the missionaries who lived here have, in a quiet way, been influencing the hearts and lives of some; and the Christian truths they learned in peaceful and happy times have comforted and sustained them during the recent very dark and stormy days. There are those in Antsihanaka to whom the words of the Psalmist apply with peculiar appropriateness: "All this is come upon us; yet have we not forgotten Thee, neither have we dealt falsely in Thy covenant. Our heart is not turned back, neither have our steps declined from Thy way."

After the rebellion, and as a consequence of it, "the famine was sore in the land." Antsihanaka is a great rice-producing district, but the people depend upon their cattle for working the rice-fields; and the sweeping away of so many herds of these by the rebels deprived them of the principal means of preparing the soil for receiving the grain at sowing time. In February, this year, a small quantity of white rice, sufficient only for a meal for one man, sold for tenpence, and many suffered not only great privations, but died of starvation. It is still "hard times" with many, but a small crop of this year's rice is now being harvested and to-day sufficient rice for a meal can be bought for two pence. Peace and plenty are slowly returning to the province.

WEEKLY PRAYER MEETING.

ON Thursday, September 1st, the weekly meeting for prayer at the Mission House will be recommenced. The meeting is for one hour—from 3 to 4 p.m.—and is open to all friends of missions.



VILLAGE WORK ROUND ABOUT BELLARY.

BY MISS B. M. HARBAND.

THIS year a new departure has been made in the development of women's work in Bellary—viz., the commencement of evangelistic work in the villages. Taking the Mission House as a starting-point, one may travel north, south, east, or west, and every two or three miles come to a group of seventy or eighty houses built very compactly together, and forming a village in which are living people of one caste. Perhaps they are all cultivators or shepherds, or they may even be a community of outcasts. In approaching these villages one seems to be coming upon a high mud wall; no chimneys or sloping roofs can be seen to indicate the fact that the walls form part of the houses, and as one enters the village and traverses the streets, or rather narrow alleys, it is a matter of astonishment to find the number of living-places that are crowded together under the shadow of these same mud walls.

During the past five months we have had the joy and privilege of visiting seven of these villages, and thus making a small beginning with a work that we pray may bring forth much fruit to the glory of the one Great Father of mankind.

The Bible-women go to each of these villages once a week, and even after so short a time we feel these visits are eagerly anticipated by the people, to whom they are a source of real pleasure. So far the object of our Mission, which is essentially to the women, has not been fulfilled, for the people seem too shy to invite us into the houses. We are at perfect liberty to stay in the street reading and talking as long as we like, and while one values greatly such an opportunity of speaking to a large audience, yet one longs to come into more personal contact with these poor women, whose minds are terribly darkened by ignorance and superstition, and

yet whose souls are exceedingly precious in the sight of our Saviour.

As a rule, the people treat us with kindly courtesy when first we visit them. I have generally found that one man will constitute himself a sort of champion, and in his own way do the honours of the village. Our "preaching place" is nearly always outside the temple, upon the steps of which a coarse rug or dirty sack will be spread for me to sit upon. I must confess that at first I used to hesitate and view my extemporised cushion askance, but now I have learned to appreciate the kindly motives of these people, and I can see in their action as much forethought for my comfort as though they were spreading out the richest product of some Turkish loom. When we are seated, and have talked a little while on general matters with the few around us, we begin to sing a hymn, and the sound of our singing is the signal for the crowd to gather. Then ensues a confusion which lasts until I appeal to our champion to bring some kind of order about, and he sets about his task in real good earnest. If he happens to have a stick in his hand he flourishes it about in a dreadfully menacing way, and some of the children, if they happen to be too assertive of their rights, feel the weight of the rod. Last week, in one village, the head man used a most ugly-looking axe as his weapon of silence, and it was certainly a very effectual one. When there is some degree of quietness established, our opportunity comes to talk to these people of the love of God.

Oh, the faces that look into ours from amongst that strange crowd of people! Old men on the verge of the grave, with no hope for the future; young men, stalwart and strong, but with lazy indifference depicted in every line of their countenance; women prematurely old, with heavy, joyless, hopeless faces, hard-working daughters of toil; child mothers, with tiny babies on their hips; and scores of dirty unkempt boys and girls, joyous and happy with the



ABOUT TO START FOR THE DAY'S WORK.

delightful freedom of childhood which, for them in benighted India, is all too short. And these are the people Jesus, the Good Shepherd, came to seek and to save. As we realise this, it makes us all the more earnest to tell out the Gospel story.

Last week we visited a new village. The Bible-women had been told about it, and begged me to help them to find it. After driving for nearly six miles we began to despair of seeing it, but a native whom we met advised us to leave the bundy on the road and to walk across some fields which he pointed out. We summoned up courage, and started on what proved to be a long, weary trudge through soft sand, with a blazing sun overhead and a strong head wind blowing. At last we came to a small temple wherein was a recumbent stone ox and an upright slab of stone with a serpent carved upon it. Shrines and flowers were also to be seen. This seemed a promising sign that we were getting nearer our destination, and we were encouraged to keep on our way.

As we proceeded we came to another and yet another temple, each one dedicated to a different deity, and I thought of Paul's visit to Athens, and realised to the full just how he must have felt on that memorable day when his spirit was stirred within him as he saw the city wholly given to idolatry. It was a relief to get past all these shrines and idol temples and to find ourselves at the entrance of the village, which proved to be much larger than some we had previously visited. While we were hesitating which way to turn, a party of about eight or nine men came out to meet us and to inquire what we wanted. We told them we had come many miles to see their women, as we had some good news to tell them. Of course, their next question was in regard to our news, and our answer apparently did not satisfy them, for they talked amongst themselves for a while, and then one of them said: "You can't see our women, because they are very busy about their work, but if you like you can tell us about the Word of God." We pleaded very hard that the women might be allowed to hear too, but our pleading was in vain. So, in response to the invitation of the men, we followed them to a small schoolroom, where we found about twenty boys grouped round the schoolmaster who sat nursing a baby, and at the same time listening to his scholars reciting their lessons, each in a loud tone of voice, and delightfully indifferent to the babel of sounds produced. Our appearance was the signal for lessons to cease, and we were invited to sit down, which meant making one's self as comfortable as possible on the floor. Then the people streamed into the tiny room, and we were crowded almost to suffocation. We sang "Art thou weary, art thou languid," and talked for a while about the One who invites all the tired ones to come unto Him and rest, but the faces around gave no idea how far their owners comprehended this new teaching. When we rose to come away one man said:

"The words you speak are very beautiful; come again and we will listen to what you say." So we hope to go again, and not only to this one village, but to many others whose need of the Gospel is just as great; and in going we believe our Lord Himself accompanies us, making us strong to do His work. In confident faith we look forward to the time when heaven's high arches shall ring with resounding hallelujahs to the Lamb that was slain, and amongst those who help to swell the jubilant strain will be many of these village people from round about Bellary.

A-TAM-PAK-MŌ.

BY MISS HELEN DAVIES.

SHE was not clever, nor wise, nor was she beautiful to look upon. She was only a little old Bible-woman, nearly seventy years of age; and, as she was never taught anything but household duties until she was over forty, her knowledge of Scripture was very far from perfect, and her interpretations of it often questionable. And she died in a plague hospital, and was buried in the plague cemetery. Yet we look forward, with unflinching expectation, to seeing her one day among that "great multitude that no man can number, of all nations, and kindreds, and people, and tongues," redeemed unto God: we believe that she is even now among those who "serve Him day and night in His temple."

For she was very faithful. As far as she knew her duty she did it; as far as she understood God's Word she tried to teach it to others. I never knew her to shirk her work, although it involved long journeys in all weathers to outlying villages, in the blazing heat of tropical sun or drenched by tropical rains. When the first onset of the fatal plague fever came upon her she felt that her call had come to the Master's presence.

"I have told the Doctrine for many years," she said, "but now I have finished talking: I am going home to the Heavenly Father." And she was taken home in peace, and her place amongst us is empty.

A-Tam-Pak-Mō's story is soon told. As a little girl she lived in a far-away Chinese country village, from which she was stolen when she was about eight years old. The man who kidnapped her took her far down the river and sold her as a slave in a large market town. When she had been a slave-child for four years, her mother (who had been searching for her all those years) found her out. But she could not afford to ransom her, and mother and daughter never met again. Such a common Chinese story!

When she was about twenty the people whom she served gave her in marriage, but her married life was not very happy. Before the death of her husband they both heard the Gospel from a country preacher—the father of the late Dr. U. I. Kai, of the Alice Memorial Hospital. After her

husband's death A-Tam-Pak-Mō, receiving the truth into her heart, was baptized.

Some years later she was brought to Canton and afterwards to Hong Kong by the preacher's wife—looking for work. In Hong Kong she was married again to an elderly chapel-keeper; and then, when she was forty-eight years of age, she began to attend a class for training teachers and Bible-women, which Miss Rowe held for many years. Naturally enough A-Tam-Pak-Mō's progress was slow, and she found the Chinese characters most difficult. But she persevered and studied hard, and, after some years of teaching, was sent out to speak as she had opportunity. She was engaged as a regular Bible-woman for some fifteen years, until her death a few weeks since. In season and out of season she laboured, and not a few were brought to Christ through her faithful, earnest words.

She came to me on Wednesday, April 20th, as usual, but asked for a few days' rest as she was feeling very shaky. I thought she was frightened by the rapid spread of plague all around, but willingly granted her the few days' holiday, and sent her down to the Nethersole Hospital to see the doctor. While waiting for him, full of her message to the last, old A-Tam-Pak-Mō made her way up to the ward, and sat talking to the women as usual. Mrs. Stevens coming in noticed how seriously ill she was looking, and drew the doctor's attention to her. She was given a tonic and sent kindly away to the house of her daughter-in-law. There the fierce plague fever seized her, and she felt that her work was done. The good pastor took her over to Wantsai, and late in the evening a message came, and Dr. Gibson and I went over: we found her with high fever. The next day the doctor and I went over early, and again later. Everything was done for her that could be done, but the doctor was obliged to declare the case one of suspected plague. I waited to place her comfortably in the ambulance, and saw her carried away to the plague hospital, and there I visited her next day. She seemed better then, although very spent, and somewhat far away—like a resting child, utterly at peace, but tired out. She inquired for everyone, and thanked me for everything, even for the way in which she had been carried in the ambulance. Soon after dawn the next morning her spirit went home.

Last Sunday a woman came to church asking for baptism. She had been away in Shanghai for over seven years, but has returned on a visit to Hong Kong. I did not remember her at first, but found out afterwards that it was a woman whom A-Tam-Pak-Mō and I used to visit when I first began to try and teach. She went away suddenly, and we were sorry that the teaching was cut short. But she has now returned for baptism, and A-Tam-Pak-Mō is "away"!

"They rest from their labours, and their works do follow them."

London Mission,
Hong Kong.

OPENING OF A NEW CHURCH AT MOTITO.

BY THE REV. J. TOM BROWN, OF KURUMAN.

SUNDAY, June 5th, was a great day at Motito, for the new church, which had been in hand for about two years, was opened on that day.

It may be of interest to the readers of the CHRONICLE to know something of the history of the building and of the difficulties that had to be overcome before even a start could be made with the foundation.

In 1891 and the following three years Bechuanaland was visited by very heavy rains, and, as a result, the old church, built of wattle and daub, and which had stood the storm and blast for many years, was found to be crumbling away. Fountains had broken out on all sides of the building, and a trench had to be dug around it to carry off the water. The enclosed photo will give some idea of what the building had become.

At last it was found necessary to have a new building, and it was agreed to build a more substantial one, on a better site. But a new building could not be raised without funds, and so ways and means had to be arranged. Money was scarce, and, with very few exceptions, the people were very poor. But some gave oxen, others young cattle, others goats or sheep, and a few gave money. In this way over £30 was raised. Bricks were made, and a builder was sought, but before he was found the rainy season came on, and the bricks were all destroyed.

When I took over the charge of the district, in January, 1896, I found that although the people had subscribed over £30, their enthusiasm for the new church had received a check, owing to the accumulation of difficulties. However, at a meeting we held, it was decided to make an effort to build a church of stone, and to roof it with corrugated iron. But such a building meant more money and more labour. Stone of a suitable kind there was in abundance, for the ruins of the old French Mission station were very close to the proposed site of the church. Old walls and foundations, overgrown with grass and weeds and covered beneath the *débris* of fallen raw-brick walls were pointed out to us by old men who remembered with grateful hearts the work of M. Fredoux and others of the Paris Missionary Society.

I pointed out to our people that these stones laid by the hands of the old missionaries would be the very thing, but that it would cost about £15 or £20 to lay them bare and dig them out of the foundations, and carry them to the site. But why spend that money when we could do it ourselves, if we would all lend a hand? It was agreed that we should do so, and that all the members of our church would do what they could in additional subscriptions and free labour to raise the building as cheaply as possible. My wife promised to be responsible for the doors and windows. The men promised to give their services, and the neighbouring church of Takoon offered to send a contingent, and give a helping hand at quarrying.



MOTITO OLD CHURCH.



MOTITO NEW CHURCH.

In July of 1896 we began our work of quarrying stone, a builder having meanwhile being found, but who afterwards failed us. The people turned out well, much better than I had expected; and for a fortnight we worked day after day, and by the end of that time had sufficient stone for two sides of the church.

Then rinderpest broke out among the cattle, and I could not get about among the people and superintend the work; but the native evangelist and the deacons led the others, and soon we had sufficient stone to warrant our beginning the building. But the rinderpest spread. Cattle died in thousands, and all traffic was at a standstill. In those villages where the disease had not appeared, the dreaded scourge was daily expected. Everywhere the people seemed paralysed, and so for months our work was delayed.

Again we arranged to begin building in January, 1897, but, alas! for all our plans, for the native insurrection took place, and, although the people of Motito took no part in the war, and I was able to move about freely in my district, yet the builder, a coloured man, would not go, and so months passed away again, and our hopes began to grow dim, and we wondered if ever we would see our church erected.

Meanwhile we had been gathering money and remaking plans. The money for doors and windows was secured by means of a bazaar (the first held in native territory); the Directors granted us a loan of £50 free of interest, and we were eager to begin. But it was not till November of last year that a new builder was found. He was a native of this country. A start was made at the beginning of December, and since then no time has been lost. The builder with his labourers set to work, and members of the church led the stone to the site. Others went to Vryburg, sought the doors and windows, and wood for the rafters, and brought them to the building with my oxen, as all their cattle were dead. The iron for the roof was brought in the same way, so that, when I returned from Committee in March and went to Motito, I found the roof was on, and the builder was finishing plastering the walls. For this work of building, roofing, and plastering his charge was £70—a very moderate sum considering the work he had to do in building, &c., a church 54 feet long, 24 feet wide, and 12 feet high.

But our church was not yet completed; the floor needed to be made, and the walls had to be whitewashed and coloured. We had no money to buy flooring deals, so we decided to make the floor of earth, plastered over with a mixture of earth and cattle refuse. To this work the women and girls readily gave themselves, and a splendid hard floor, warm and durable, was the result. The men whitewashed the upper and the women coloured the lower half of the walls.

On Sunday, June 5th, 1898, the church was ready for opening. It was built to seat 300 people, and,

having no pews, we knew we could get that number in. Mr. Gould came to Motito to assist in the opening services. Early in the morning—in fact, on the evening before—the people, some coming forty miles, began to arrive, so that when the bell rang for service a large company had gathered, and there were still others seen wending their way across the valley.

We gathered outside the church, and sang "Sweet hour of prayer," after which prayer was offered, dedicating the church to God, and praying that it might be in very truth the House of God and home of the people. Then the doors were opened, and the people flocked in, but all could not get sitting or standing room; 322 people were counted, and our hearts rejoiced as we saw many faces never before seen in a place of worship. Great was the attention, and loud, if not always sweet, the voices of the people as they sang the praises. Joy was visible on the faces of many, and some gave expression to it afterwards, saying, "Our hearts are full, verily, we have seen, and our souls rejoice and are satisfied." Mr. Gould preached in the afternoon to a large congregation.

Three members—two men and a woman—were received into our fellowship, the two men by public confession of faith and baptism, the woman, having been baptized in her infancy, by confession only. One of the men was from the Kalahari desert. He had come out to learn more about the teaching of Jesus than could be learnt in his desert home; and having learnt he confessed and publicly testified to his faith in Christ, and his wish to go back to the Kalahari and there declare Jesus and the power of His salvation.

At the sacrament of the Lord's Supper eighty-four of us sat down, remembering Him Who had saved us, and feeling that surely He was with us Who said, "Go ye into all the world," &c.

Our church is opened, and so have been the hearts of the people. Some day we hope to have better results still to declare, and to tell of a people building themselves more firmly into a Christian community on the Rock Christ Jesus, and of an awakening on the part of the heathen to the truth of Christ.

Some day I may have to tell of the church being seated, but not yet, for although the total cost is just a little under £200, we have that debt of £50, which we mean to try and clear off within five years. But even with that debt I think the people have done splendidly. No European hand except my own has helped to build or decorate; and all—men, women, and children—have done something to make the building worthy of its calling.

"ENLARGE the place of thy tent, and let them stretch forth the curtains of thy habitation: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."—ISA. liv. 2, 3.

BOOKS ON MISSIONARY TOPICS.

BRITISH GUIANA; OR, WORK AND WANDERINGS AMONG THE CREOLES AND COOLIES, THE AFRICANS AND INDIANS OF THE WILD COUNTRY. By the Rev. L. Crookall, Author of "Books: How to Read and What to Read," "Topics in the Tropics," &c. Illustrated. (London: T. Fisher Unwin, Paternoster Square. 1898. Price 6s.)

A PRESENTABLE well got-up book, illustrated by a number of good engravings, some of them striking and attractive, and containing chapter after chapter of chatty information about the colony and its varied inhabitants. The author has spent many years in Berbice as the pastor of Providence Chapel, where he ministers to a very large coloured congregation and has intimate personal acquaintance with much that he describes. We wish he had omitted the little jokes and yarns.

MISSIONARIES AT WORK. By the Author of "Candidates in Waiting." With Preface by the Rev. H. E. Fox, M.A., Hon. Sec. C.M.S. (London: Church Missionary Society, Salisbury Square. Price 1s. 6d.)

A LITTLE manual containing sympathetic, kindly, sound Christian counsel, and marked by great practical wisdom and "sanctified common sense," on a variety of topics which immediately concern missionaries. The perils and possibilities of the voyage, climate and health, domestic life, the moral condition of non-Christian lands, loyalty to the Society, relations with fellow-missionaries, language study and examinations, work, marriage, relations to the foreign community, the first furlough and the missionary's inner life, are all judiciously and helpfully considered. Written for C.M.S. missionaries originally, the book will be equally useful to the representatives of other societies. Young missionaries especially should profit from it, but even experienced men and women will find "Missionaries at Work" profitable reading.

A CONCISE HISTORY OF MISSIONS. By Rev. Edwin Munsell Bliss, D.D. (New York, &c.: Fleming H. Revell & Co.)

THIS interesting and handy volume is accurately described by its title. It is a concise history of missions, and contains a most useful epitome of the great forward movement of the Church. Dr. Bliss is well acquainted with the history of the past and has skilfully summarised it. He is familiar also with the methods and operations of the various societies existing to-day, and has given an admirable and complete account of their work. It is no small achievement to have put into some 300 pages such a well-proportioned and, on the whole, accurate statement of the general history of missions, the development of the field and the organisation and methods of mission work; and we gladly recommend the book to all who desire a fair and candid presentation of missionary achievements, difficulties and problems. In a second edition, which will probably soon be called for, a few slips will no doubt be corrected and some additions made. It was long after 1858 that our Queen was proclaimed Empress of India, and on this side of the Atlantic the valuable services of missionary treasurers are entirely gratuitous and women's work is, in general, an integral part of the missionary societies. Among the home organisations such institutions as the Gleaners' Union of the C.M.S. and our own Watchers' Band deserve at least brief mention.

PERSONAL NOTES.

CHINA.—"The missionary work has made great strides this year," writes Dr. Griffith John, of Hankow. "Our own sphere has grown immensely. But for the fewness of our men, and the scantiness of our means, we might go on indefinitely adding district to district. I have just received a letter from Mr. Peng, Lan-Sung, in which he speaks very hopefully of the work in Hunan. He managed in passing through to put the deed of our property in Heng Shan through the Yamen, so we now have deeds duly stamped of property at both Heng Chow and Heng Shan. Yesterday I received a present from the Changsha prefect. He was the Heng Chow prefect till quite recently, and has shown himself most friendly to Mr. Peng in all his efforts to propagate the Gospel in and around Heng Chow. As the Changsha prefect he is showing himself equally friendly. He wants me to send him a photo of myself, promising at the same time to send his in return."—The article, describing Dr. Eliot Curwen's hospital work at Peking, which we quoted from the *Daily Telegraph* in last month's CHRONICLE, was evidently written by Mr. John Ellerthorpe, who is a member of the Rev. Bernard J. Snell's congregation at Brixton. Mr. Ellerthorpe has also visited Hankow, and our missionaries found him much more sympathetic than the average journalist, so that further interesting letters from his pen, dealing with mission work, may be looked for.

INDIA.—Miss Gill, of Benares, is returning to England under medical advice.—The Rev. Morris Thomas was compelled to seek change by visiting the sanatorium at Kodai Kanal, having become quite prostrated by low fever. Afterwards he was taken to Bangalore, and was there ordered home immediately.*

MADAGASCAR.—It having become increasingly evident that, under the altered political conditions, the Mission at Farafangana must be given up, it is very satisfactory to learn that the Rev. C. Collins has been able to arrange for handing over the Mission to the Norwegian Missionary Society. Mr. Collins has removed to Ambohimandroso to take charge of Mr. Rowlands' work during his absence in England. In another column we give an account of Mr. Collins' farewell to his flock, and of his impressions of his new work.

SOUTH SEAS.—Having been laid aside by blood poisoning, contracted while engaged in building operations, the Rev. J. J. K. Hutchin found it necessary, in May last, to seek a change of air by travelling to Sydney in the *John Williams*. The Rev. John Jones, formerly of Maré, was at the time on a visit to Rarotonga, and so helped to fill the vacancy, with the aid of Mrs. Hutchin and Miss Large.—The Rev. S. M. Creagh and Mrs. Creagh have safely reached their destination at Lifu. *En route* Mr. Creagh visited his old station, Neché. "The people there were very pleased to see me, as I to see them. My friends would have been amused to see me being led about from place to place by the hand by women. I found numbers of old grey-headed men and women there, nearly all of whom I had married, and whose children I had baptized; now they are grandfathers and grandmothers."—The Rev. J. H. Morley is paying a health visit to Australia.

* But see the sad announcement on page 228.



Notice to the CHRONICLE'S "Own Correspondents."—
The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.
 Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

AN AWAKEN-
 ING DESIRE
 FOR TRUTH.

MR. BOX and Mr. Bitton visited the country stations to the south of Shanghai at the end of April and beginning of May, the tour occupying three weeks. They say: "Most of the large cities therein were visited and were the scenes of preaching, a great many books also being sold. All our centres of work in this district are reached by boat, which fact alone makes the carrying on of the work over so large an area with so small a staff possible. For instance, one of our native preachers has under his charge work in three walled cities and many towns and villages. He has a parish containing over a quarter of a million souls. Had he to walk to his scenes of labour the work he now does were impossible. Even now, were he multiplied tenfold, the labourers were insufficient. We saw many signs of an increasing interest and an awakening desire for truth. Scholars were found in our congregations listening intently, and afterwards inquiring intelligently and with apparent sincerity. The downfall of this empire and its exposure of national ignorance is bringing them to a rude and necessary awakening, and in many instances they are turning to the teaching of the prosperous West to learn the secret of national prosperity. Such secret is quickly told and willingly heard; but the bondage of centuries is not readily broken, though signs are not wanting that the beginning of the end is at hand. At Bingos an old scholar remarked to Mr. Box: 'In my heart I have long believed the doctrine: it is true!' Here our preacher, when the shutters of the preaching room are put up for the night, receives visits from the scholars of the city, who come secretly to talk over the failure of Chiua's religion, and the 'new way.' The number of the Nicodemuses in these cities where the Word is proclaimed is a hopeful sign of the times. At another city—Singda—whilst selling books, a native doctor came to the door of his shop and exhorted the crowd to 'buy these, for they are good

books.' Then at Ming'on we were visited by two of the young scholars of the city, seeking advice on educational matters. This and a neighbouring township are collecting money for the establishment of an institution for the teaching of Western knowledge, and are seeking an English principal. It is utterly impossible for us to go in—or even help—to possess the land. The opportunities of educational work are already beginning to pass out of our hands. A Western education these people will have, and, if we can't give it them, others will, to the lasting harm and discredit of Christian effort in China. These are just a few of the many incidents of our journey. We returned, feeling that the field is ripening unto harvest, and that when the tide turns it will be such that in our present weak state we shall be unable to guide it as we ought; feeling, too, how urgent is the need for 'trained' native preachers and teachers who, in their day, may lead these people, now feebly opening their eyes to the light, and feeling their impotence, into the way of truth and power. We here in Shanghai should be equipping men to meet the need now arising, and soon, we believe, to be imperative."

THE missionaries in Central China are awaiting with some anxiety the reply of the Board to their appeal for a distinct educational advance. Although awaiting this reply before attempting anything on a large scale, they have already commenced to teach geography and arithmetic in their day schools, and generally to lift these schools out of their old ruts. The beginning is a great difficulty. "If," writes the Rev. C. G. Sparham, "our High School is established, we shall hope to make it a Normal College, and so provide our own schoolmasters from those who have taken their entire course under our care, and who, we may hope, will be thoroughly prepared for their work; but at present we have to make the best we can of existing material. Two young men whom we employ at the Kia Kiai and Hwang Ten Tsui Schools I was able to teach without much difficulty, quite sufficient to enable them to start, and they are now continuing their studies in Western subjects in their spare time, doing capital work in the schools at the same time; but with some of the men who are quite efficient, from the native point of view, it is very different. I have two men from the country just now who are finding the simple rules of arithmetic no light task, although they are both scholars and shrewd men into the bargain. The elder of them has very hazy notions of the multiplication table, and these men, and nearly all who come to arithmetic in middle life, find it almost impossible to master the uses of the '0.' It stands for nothing, and yet if omitted throws everything out! One brother suggested that it must have a special connection with the prince of the power of the air, so intangible, but so troublesome, is it! However, we have much to encourage us. Bigger boys, and boys of a better social position are coming to our schools;

and the progress that they are making is marvellous. The hope that by-and-bye there will be a High School into which the brightest boys may be drafted has, no doubt, something to do with the vigour with which the boys are working, for, while it is recognised that nothing is settled, the main scope of our ideas is known, as they were developed in consultation with some of our leading men, and secrecy is not a strong point with the Chinese."

SOUTH SEAS.

THE island of Mangaia was visited by terrible floods during the last rainy season, but we learn from the Rev. J. H. Cullen that the people behaved splendidly in the time of trouble. Some of them, of course, escaped with but little damage, and they generously helped their neighbours, who lost not only this year's crop, but the young shoots for re-planting.—The new cottages for students, which were occupied on Christmas Day, are proving of great service.—The school examinations have been very thorough, and, on the whole, very satisfactory.—During their last financial year the church raised a total of £167 12s. 1d., or £4 9s. 1d. more than during the preceding year. Seven candidates were admitted into the church at the last meeting, after a lengthened probation, and all give evidence of being sincere and earnest Christians.

MR. CULLEN has kindly translated the subjoined letter from Ruatoka, a native of Mangaia, and the honoured representative of that island at Port Moresby, in New Guinea for twenty-seven years.

A LETTER FROM RUATOKA. Ruatoka's name is familiar to readers of the CHRONICLE, and his letter, which is characteristic of the man, will be read with much interest:—"Port Moresby, March 27th, 1898. To the three churches, the ministers and deacons, the king, governors, chiefs, and brethren, to all the people of Mangaia is this letter sent. May you all dwell in Jesus Christ our Lord. Amen. I am writing this letter to you that we may greet one another at this time. I am still living and doing the work of our Lord Jesus Christ. The work is prospering at this season; it is not as it was in the years that are past—it is different now. The people are diligent in observing the Sabbath; the House of Prayer is filled full at all the services in the early morning, and at midday and in the afternoon; there is not room within for all the people, many sit outside. The people are now seeking for the true life in Jesus Christ; twenty-six will be admitted to church membership in June. My fathers, the spreading of the net of Jesus has been blessed in this place where I dwell. The fish have come into the net, that is His Gospel; my heart is glad, and I rejoice within me. The people have also collected missionary money amounting to £38 5s. 11½d. in the year that is past to help on the work of God. When the month of May comes round we shall

collect for this year; it may be more this year, as I told them to try and make it more than in the year that is past, and they agreed that it should be so. My fathers, do not cease from praying to God for this country, that His work may greatly increase and encompass this whole land. My heart rejoices because of our children, who have followed me to Papua this year. There are five from Mangaia; let it be always thus, my young brothers. Come, you young men of Mangaia, to Papua; do not stay idle in Mangaia eating taro until you are gorged. Come, bring your strength to the work of Jesus; don't stay eating taro there, there is not blessing in that. My younger brothers, attend to my thought; it is my great desire that you should follow me, that we may together spread the net of our Lord Jesus, that is His Gospel, in all the parts of Papua where they have not heard of Him who is our Life, that they may live through faith in Him who died for us all upon the Cross, even Jesus Christ. This is my thought and my desire for all you young men of Mangaia. Do not fear the death that overtakes the brethren and sisters who die in Papua. Tuamingi's wife is dead, Maiti is dead, but theirs was a good death. They stood on the battlefield of Papua. Let not your eyes and your thoughts tarry over them; come, come, this is my desire concerning you. It is enough. May you dwell in our Lord Jesus Christ. Amen. From

"RUATOKA."

MADAGASCAR.

THE Rev. C. Collins has written a graphic account of his farewell to the people of Fàrafangàna and his journey to Ambòhimàndròso, where he is now taking the place of the Rev. T. Rowlands, while the latter is in England. Mr. Collins says:—

"After having arranged with the Norwegian Missionary Society to take over the Fàrafangàna Mission, with its entire staff of workers, Mrs. Collins and I prepared for our farewell meeting. It was held on Sunday, April 17th, and was very affecting. Just 100 were present—fifty males and fifty females. I briefly described how the London Missionary Society had commenced and carried on the mission, and that we were now retiring in favour of the Norwegian Missionary Society. Mr. Horne, of the Norwegian Missionary Society, next followed, saying that he was pleased, on behalf of his Society, to take up the work. Mètòsèla, our evangelist, then rose, and said he owed everything to the London Missionary Society, and that though our numbers were few, a good, solid, lasting work had been done, the fruits of which would some day surely appear. Others also spoke in similar strains. After the afternoon service groups of church members, day and Sunday scholars, visited us, gave us small presents of money, and sang their plaintive farewell hymn, which brought tears to our eyes. Thus closed ten and a half years' London Missionary Society's service at Fàrafangàna. Next day but one we were up at dawn, and,

once more bidding good-bye to our more intimate native friends, set out for Ambòhimàndròso, our new station, six days' journey N.N.W. from Fàrafangàna. On arriving there Messrs. Rowlands and Rees and their estimable wives soon made us forget the misery of our journey by their warm welcome and kindness.

"There is quite a different spiritual atmosphere at Ambòhimàndròso from what we had been accustomed to for years at Fàrafangàna. From heathen surroundings we were plunged into the midst of a strong, intelligent Christian community. The contrast struck me at once, and to my mind furnished a most powerful proof of the living reality of missionary work when natives *respond* to the call of the Saviour. Here are two churches under the London Missionary Society, a large district looked after by God-fearing and, in many cases, capable and intelligent evangelists, and a whole host of schools and school teachers now under the care of the Paris Missionary Society. On every hand you find evidences of Christ's saving work among these people.

"Two days after our arrival I attended, with Mr. Rowlands, a funeral of a native lady who had lived a consistent Christian life. I went almost expecting a repetition of the hideous scenes so familiar on the coast, accompanied by tom-toms, rum drinking, immodest dances, &c. But what did I see? The body carried shoulder-high in a coffin, and followed by 150 men and women, all neatly clad, and singing, as they wended their way, the hymns which the deceased lady had loved in her lifetime. No absurd shrieking and wailing, no pulling down the hair, no excitement, all done decently and in order. All the women were in their graceful white lambas, and as we went along the street to the funeral service in the chapel, I was forcibly reminded of those beautiful words, 'They shall walk with Me in white, for they are worthy.'

"Last Sunday week's services were very impressive, for Mr. and Mrs. Rowlands were to leave next morning for the coast, in order to take their well-earned furlough in England. A united communion service was held in the morning, at which 300 members took part. In the afternoon, before a united gathering of 400 people in the larger chapel, Mr. Rowlands introduced me as his *locum tenens*, and gave a farewell address. The grief of the people at his departure was evident on every hand. Yet they are glad not to be left 'orphans' while he is away, and welcomed Mrs. Collins and myself with warmth and joy."

SALE OF POLYNESIAN AND NEW GUINEA CURIOS.—As announced in our last issue, a sale of these will take place at the Mission House, on Monday, Tuesday, and Wednesday, September 12th, 13th, and 14th, between 11 a.m. and 4 p.m. each day. The curios consist of fibre mats of all sizes, spears, clubs, bows, and other weapons, coral and shells, baskets, hats and fans of many shapes, native garments, necklaces, and armlets, household utensils, models, &c., &c., ancient and modern. All letters of inquiry should be addressed to Miss J. M. Balgarnie, at the Mission House.



IF it is given to those who have entered into rest to behold from the heights of heaven the labours of their successors, the first missionaries to Tahiti must have rejoiced, indeed, to see the crowded assemblies of believers, from all the districts and all the islands, which filled the church of Papeetè during our jubilee festival. For eight consecutive days, from seven o'clock in the morning till nine o'clock in the evening, there were services almost without interruption, but without seeming to tire those who were present. European missionaries, native pastors, chiefs, deacons, simple church members—all were eager to speak with thankfulness to God of the great things accomplished in these islands by the Gospel. The following is the list of the subjects which were successively treated during the week:—Monday—Tahiti and Moorea under heathenism. Tuesday—The first missionaries and their labours, until 1812. Wednesday—Tahiti and Moorea accept Christianity. Thursday—The Tahitan churches from 1819 to 1862. Friday—The work of the missionaries of the Paris Missionary Society. Saturday—The present state of the Tahitan churches, their defects, and the means to remedy them.

A MAGNIFICENT day, and one of special blessing, was the one on which we visited the shores of the beautiful Bay of Matavai, and the very place where the first missionaries landed a hundred years ago. We seemed to feel in our midst the spirits of these first pioneers of the Gospel. Nothing was wanting to this beautiful festival; the little steamer which brought a part of the guests from Papeetè glided over a peaceful sea which was scarcely ruffled by a light breeze; a radiant sun shone in a sky such as you only see in Oceania, and the inhabitants of the district had spared nothing to receive their guests worthily. . . . We are certain that for the church of that district and for all the churches of Tahiti, this jubilee festival has been an abundant source of blessing; and we who are missionaries have received strong encouragement from it. Our natives, in general, do not show gratitude much; but on this occasion they made a point of expressing often, and in terms of emotion, the gratitude with which their hearts are full to Him who has drawn them out of the darkness in which they were vegetating, to their brethren in Europe who have sent them the messengers of glad tidings, and to all those who have devoted themselves to bringing them light and life. And now our friends have returned each to his own district or his own island, to tell their fellow-countrymen the great things which they have heard and seen, and to celebrate in their own churches fresh jubilee festivals.—*Journal des Missions Evangeliques.*

M. ELISIE ESCANDE thus reports on his first year of work in the Ambositra district of Madagascar:—I have not yet succeeded in re-establishing Protestant worship in every place where it was formerly celebrated. I have asked for all the

churches to be restored, and have taken possession of those which have been restored, that is of eleven out of forty-four. I have received a promise that on July 1st all the churches shall be restored to me where, at the time of my arrival, a Catholic church was in course of construction, and all those where I have a school containing twenty children. I hope that before that date the efforts of the Committee will have led the Minister to send a telegram ordering the restitution of all the wrongly occupied churches. My present efforts are concentrated on the spiritual state of the churches. Having learnt that formerly the churches of each section met amongst themselves once a month, for spiritual edification, I have asked that this excellent habit should be resumed. To-day I have eight of these unions organised or projected. It is impossible to relate all the good which they are already doing.—*Journal des Missions Evangeliques.*

DR. BOREHGREVINK writes from Madagascar that the missionary outlook of the Norwegian missions is now favourable in all directions. In Ambatolampy district, which had lately been the weakest part, a French lieutenant has been appointed as governor, who shows perfect impartiality between Protestants and Catholics. "Our old persecutor, the native governor at Ambatolampy, sees it is time to take in a reef in his sails, and has been going about rebuking the Catholics with downright hard words for their persecuting spirit! In Ilaka, where only four or five children dared to come to school at our last visit, we now have at least six hundred children, and a great number of grown-up Christians have ventured to return to us. . . . It is particularly encouraging that in two districts where the persecutions of the Jesuits have been specially severe (Soatanana and Fihasinana), we have never, in any year, had so rich a harvest of baptisms as in the midst of these very persecutions.—*Norok Missionstidende.*

THE annual report of the Basle Missionary Society on its Indian work may be summed up as follows:—Little success among the South Mahratta, rather more in the middle of the Kanarese districts, but a strong and successful development in Malabar. Though the plague only touched a portion of the South Mahratta district, its effects on commerce, and the famine which followed it, have been a great hindrance to mission work. The South Mahratta appears to be as hard and unimpressionable as before. Only two adults were baptised among them during the year. In the Kanarese district there were seventy-eight baptisms; but great indifference, and even growing hostility, are reported. The ordination of four catechists for this district, which has just taken place, promises great future usefulness. The reports from Malabar, on the other hand, are joyful and stimulating. There is life, movement, awakening, among the heathen, and a fresher air is breathing through the churches. Ten years ago it was no better in Malabar than it is now in Kanara; but now the progress, both outward and inward, of our Malabar mission churches is manifest.—*Der Evangelische Heidenbote.*

ORDINATION.

On Tuesday, July 19th, Mr. Albert E. Jennings, who has been appointed to mission work at Barkly West, South Africa, received his ordination at New Court Chapel, Tollington Park. The meeting was presided over by the Rev. G. Campbell Morgan. The Rev. R. Wardlaw Thompson, Foreign Secretary, described the field of labour; the questions were asked by the Rev. J. Cossian Davies; and the charge given by the Rev. Prof. W. F. Adency, M.A. The Rev. William Pierce gave an address on the claims of foreign missions on the Church.

DEATH OF REV. J. GILMOUR'S ELDER SON.

WE deeply regret to announce the death of the late Rev. J. Gilmour's elder son—James Prankard Gilmour—caused by his accidentally falling over the cliff at the White Rocks, Portrush, North Antrim, on Sunday afternoon, July 17th. At the time he was visiting the locality with his uncle, Mr. Alexander Gilmour, of Hamilton, Lanark. Deceased was born at Peking, in April, 1877. When nine years old, his mother died, and, along with his younger brother, he went to reside with Mr. Alexander Gilmour at Hamilton, and attended St. John's Grammar School. He was afterwards educated at the School for Sons of Missionaries at Blackheath. Having finished his studies there, he returned to Hamilton and attended the High School at Glasgow for two years. Last November he entered on his medical studies at Glasgow University, and had been very successful in his examinations, having taken the third place in practical botany this summer. He was a member of the Y.M.C.A., and taught in the Sabbath-school in connection with St. James' Congregational Church, and had many qualities which seemed to point to a useful career. On the morning of the day he was killed he attended the Presbyterian Church, when an address was given by a missionary who had met his father on board ship going to China. The friends of the deceased were greatly indebted for the kindness shown by Mr. P. M. Kirkpatrick, town clerk, who was also a visitor at Portrush, and who, on hearing of the sad accident, very kindly rendered all the assistance in his power, especially with the transmission of the body to Hamilton, and in many other ways.

ANNOUNCEMENTS.

DEATHS.

- GILMOUR.—On July 10th, accidentally, at Portrush, North Antrim, James, the eldest son of the late Rev. J. Gilmour, of Mongolia, in his 22nd year.
- WILLOUGHBY.—On July 21st, at Brighton, Grace, the infant daughter of the Rev. W. C. Willoughby, of South Africa.
- ELLA.—On June 25th, at Petersham, Sydney, Eliza Catherine, the wife of the Rev. S. Ella, late of the Loyalty Islands Mission.
- CAMPBELL.—On July 22nd, at Jammulamadugu, South India, Mary Howard, only daughter of Rev. W. H. and E. M. Campbell, age 1 year and 9 months.

By cablegram as going to press.

- MATHER.—On July 11th, in Central Africa, Mr. C. B. Mather, L.R.C.S., L.R.C.P., in his 40th year.
- THOMAS.—On August 14th, at Madras, South India, the Rev. Morris Thomas, of Vizagapatam, in his 47th year.

ARRIVALS.

- MRS. ASHTON, widow of the late Rev. W. Ashton, of Barkly, South Africa, per steamer *Norham Castle*, July 26th.
- MR. W. DRAPER, from URABO, CENTRAL AFRICA, per *German Packet*, August 2nd.
- REV. W. C. WILLOUGHBY, from PHALAPYE, SOUTH AFRICA, per steamer *Carisbrooke Castle*, August 4th.

DEPARTURE.

- REV. ALBERT E. JENNINGS and MRS. JENNINGS, appointed to BARKLY WEST, SOUTH AFRICA, embarked at Southampton, per steamer *Gascon*, July 23rd.

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